

HOWN-I-KAN

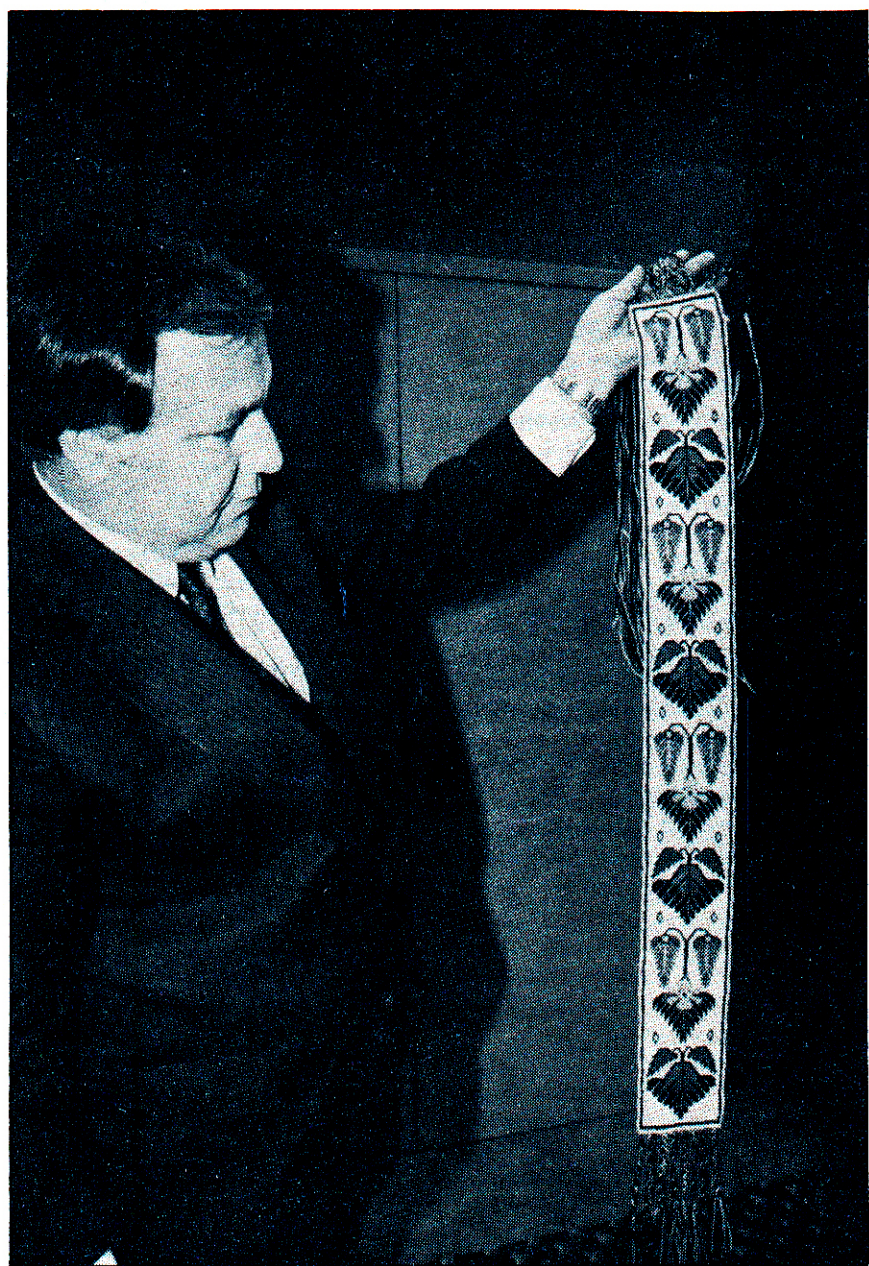
PEOPLE OF THE FIRE

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Citizen Band Potawatomi Tribe

August, 1986



Seattle Council a huge success

More than 100 Pacific Coast Potawatomis turned out this month for a Regional Council meeting held in Seattle, Washington. The Council — ranking third in attendance for the eight Councils held thus far — was a joyous occasion, indeed. Bertha Self, 87, was recognized as the honored elder in attendance; Robin Taylor Sanger of Pahoia, Hawaii was honored as the tribal member traveling the farthest to

attend the meeting. The Tribal Museum was also honored by donations of photographs, documents and exquisite Potawatomi beadwork treasured by individual families through the generations.

A slide presentation, handouts, a luscious dinner and the traditional business meeting rounded out the day's events.



Left: Tribal Chairman John Barrett displays indigenous Potawatomi beadwork donated to the Tribal Museum by the family of George Dansenburg, Sr., of Shelton, Washington. Above: Museum Curator and Trading Post Manager B.J. Rowe is always a popular person at the Regional Council meetings with her tables of Trading Post merchandise for sale or mail order.



Tribal Court installation

August 6, 1986 marks the moment in history when the Citizen Band Potawatomi Tribe installed the justices of the first Potawatomi Tribal Court. Chairman John Barrett delivered the oath to Supreme Court Chief Justice William Rice, who in turn swore in the remaining justices.

Back row from left: Supreme Court judges Gary Pitchlynn and F. Browning Pipestem, Chief Justice Rice and District Court Judge Jess Burris. Front row: Supreme Court justices Rex Thompson, Marvin Stepson and Peggy Big Eagle, District Court Judge Lawrence Wahpepah and Tribal Court Clerk Joie White. Not pictured: District Court Chief Judge Phil Lujan and Supreme Court Judge Almon Henson.



Fellow Tribal Members,

Chief Joseph of the Nez Perce, one of the most courageous Indian leaders, after leading his battered, starving tribe on a desperate trek of over 1,000 miles to escape annihilation, said "The white man made us many promises and he only kept but one; he said he would take our land, and he took it."

The Potawatomi Nation has made more treaties, government to government, with the United States than any other tribe in history — 42 treaties to be exact. None were kept. Your grandfathers and great-grandfathers, to escape the raiders and thieves and crooked white politicians in Kansas, sold their allotments (they took the reservation) in Kansas and bought our reservation in Indian Territory. We all took American citizenship and thus became the first American citizens in Indian Territory, hence our name, "Citizen Band."

When Oklahoma became a state it was on the condition that the state would not have jurisdiction (law) over Indian land. This

Letter from the Chairman

provision is found in Article I, section 3 of the Oklahoma Constitution. In 1832, U.S. Supreme Court Justice Marshall, in the landmark case of Worcester v. Georgia, ruled: "... as long as the United States recognizes their (tribes) national character they are under the protection of treaties and laws of Congress, and their property is withdrawn from the operation of State laws." The power of the United States to deal exclusively with Indian tribes is derived from Section 8, article 3 of the United States Constitution: "The Congress shall have the power to regulate commerce with foreign nations, and among the several states, and with the Indian tribes."

In the face of all this legal authority and the power of the United States, you would think we would be free of harassment from the State of Oklahoma. They continue, however, to press their lawsuit to tax the tribe.

Also, in spite of the treaties we have signed and the equal protection clause of the U.S. Constitution, the Indian Health Service is proposing to eliminate services for 71 percent of our tribe because of blood degree. In spite of our equal status with the states as sovereigns, the Department of Labor is proposing to remove the existing training and employment programs from all tribes and give them to the states. Chief Joseph was right then — and he is right now. The only way we can stop the tide is at the ballot box. We can't outgun them; we can't outwait them. They have free lawyers. We must outvote them. Here in Oklahoma we urge you to

support pro-tribal candidates. Ask your candidates what their feelings are. In Shawnee, Oklahoma the population is more than 25 percent Indian. The only candidate here expressing pro-Indian sentiment is George Snider, candidate for the Oklahoma House of Representatives. Please support him. We also urge our Colorado members to support Ben Nighthorse Campbell. Register to vote — today — if you haven't already.

In our recent Council in Denver, over 100 tribal members were asked their opinion of the proposed Tribal Constitutional amendment providing for one Business Committee member standing for election each year. Their approval was the overwhelming majority. Their reasons were the same as those of the majority who approved it in Seattle: the majority of vote (3) could only change every three years instead of two years. The complexity of the job of Business Committee representative grows as the tribe grows. The first year is a learning process, the second is effective participation. If each member of the Committee only stood for election every five years, the turn-over so destructive to tribal affairs could be diminished. Our progress could be orderly instead of "re-inventing the wheel" every two years.

SPECIAL ANNOUNCEMENT:

The tribe is out of debt! The \$400,000 owed when this administration took office is now repaid. The assets of the tribe have also increased during this period by over \$250,000. We thank you for your support.

Landmark water project negotiated for tribes

Under the threat of a water right lawsuit that would cost at least \$11 million in litigation costs to the state of Colorado alone, and would almost without a doubt result in an Indian victory, a landmark negotiated agreement has been entered into that will result in the construction of the Animas La Plata Water project in southwestern Colorado.

The effect of the 11th hour agreement is that ultimately the Ute Mountain Utes' and the Southern Utes' rights to water in southwest Colorado are met without causing chaos for other users in the area. Congress must now provide the legislative framework to implement the agreement.

The terms of the negotiated agreement stipulate that the two tribes will (1) receive \$60.5 million for economic development, (2) that they will be guaranteed 87,000 acre feet of water to be stored and available to them from the Dolores and ALP Projects for industrial, agricultural and other beneficial purposes, and (3) that they will receive a settlement of their water claims on the other streams crossing the two, resulting in approximately 42,000 acre feet of water.

Previously the two tribes had been pledged substantial water rights by the federal government which were later developed by non-Indians from various local water districts, towns and the federal government itself. The Indians, meanwhile, are without irrigation and industrial water needed for economic development. Drinking water is hauled to the Ute Mountain Ute Reservation.

The agreement reflects a unique joint effort between the state of Colorado, the tribes, and non-Indian users in their efforts to secure water for the area by construction of the federal water project. The water project itself was conceived of 40 years ago. Finally authorized by Congress in 1968, the project has been backburned by several administrations because of lack of federal appropriations. In 1985 Congress appropriated \$1.3 million to start construction on the project. Total costs are estimated in excess of \$550 million. Under the agreement, the federal government will pay \$360.6 million with state and local interests providing the remainder of the funding.

Scott McElroy, Native American Rights Fund Attorney for the Southern Ute Tribe related that: "This agreement demonstrates that with the federal government's assistance, water rights can be obtained for the tribes through the negotiations process without jeopardizing the interests of existing non-Indian water users."

HOWNIKAN

PEOPLE OF THE FIRE

The *HowNiKan* is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

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All editorials and letters become the property of the *HowNiKan*. Submissions for publication must be signed by the author and include a traceable address. Publication is at the discretion of the editor.

Change of address, submissions and subscriptions should be mailed to Route 5, Box 151, Shawnee, Oklahoma 74801.

Citizen Band Potawatomi Business Committee

Chairman — John "Rocky" Barrett
Vice Chairman — Doyle Owens
Secretary-Treasurer — Kenneth Peltier Sr.

Committeeman — Dr. Francis Levier
Committeeman — Bob F. Davis

HowNiKan Editor
Patricia Sulcer

Potawatomi scrapbook

What do I hear behind me?

The Potawatomi have a number of war songs, formed for the most part of one or two ideas, expressed in short and forcible sentences, which they repeat over and over, in a low humming kind of tune, which to our ears appeared very monotonous; they have no love songs, the business of singing being always connected with warlike avocations. We took down the words of one of their songs as follows:

Yo-wa-kwata-ma-noime-che-m-ko-man. (What do I hear behind me? The Americans)

ne-to-ta-wa-ne-ka-pe-te-ka-wa, (are entering our village. Prepare yourselves to fight.)

Ka-na-me-ta-se we-ta-se ne-po-wan. (We must die. Victory or death.)

The translation of two others is annexed, with a view to give an idea of the purport of their songs. "When I march against mine enemies, the earth tembles under my feet." This is song with considerable force by a warrior; the others joining in chorus, to the words *ya, wa*, often repeated, and concluded with a general whoop.

Another, which is very short, consists merely in a repetition of the words, "The head of the enemy is cut off, and falls at my feet;" with the exclamation *ha-ha-ha*, frequently repeated.

From "Narrative of an Expedition to the Source of St. Peter's River," Vol. I, by William H. Keating.

National News

Posters available

A traditional Navajo blanket was presented to the National Park Service in Washington, D.C., at a ceremony June 26 in honor of the anniversary of the statue of Liberty.

The blanket, designed by New Mexico artist Nancy Kozikowski, is titled "Fourth Days Liberty." It has the words "Liberty 1986" and the flags of all the 50 states woven into its design. National Tribal Chairmen's Association president and vice president Richard LaFromboise (Chippewa) and George Tallchief (Osage), Navajo tribal leaders and Interior Assistant Secretary Ross Swimmer attended the presentation ceremony.

The blanket, woven by the Ramah Weavers Association was displayed at the Museum of the Statue of Liberty during the celebration. Posters depicting the Statue of Liberty draped in the blanket are being sold to pay costs of production of the blanket.

Posters are \$15 each plus \$2 shipping charge or \$27 each for a signed poster (postage included).

For more information contact:
Liberty Blanket Project, 1427
Central NW, Albuquerque, NM
87104; (505) 242-9490.

Blackfeet bank

A newsletter published by the Montana State Coordinator of Indian affairs has reported that "the Blackfeet Tribe of Browning, Montana is in the process of creating the Blackfeet National Bank."

Jack Kelly, President, said that a tentative opening date of November 1, 1986 is scheduled for the bank. It could be sooner or a little later depending on how well things come together...The bank, like other banks, will be FDIC insured. The only real difference will be that the major stockholder will be the Blackfeet Tribe.

Kelly anticipates that stock may be available for sale in approximately 30 days and he hopes to employ seven or eight people to begin with. The Blackfeet National Bank will, of course, try to employ qualified local people in those positions and

depending on business, more positions may be opened.

Blanket offer

The Indians at Tuscarora Indian Tribe are appealing to the general public for assistance. The Tribe at Drowning Creek Reservation is in dire straits, with little money for food, clothing and other necessities. Chief Wise Owl, who heads the tribe and doubles as their Medicine Man, has sent out an urgent request for help.

The Drowning Creek reservation residents get no public assistance, either state or federal. To eke out a bare existence, the Indians make authentic design blankets. Each is 72 x 90' and comes in a choice of blue or brown. Similar blankets sell for \$150, but to raise much needed funds, the Tribe is selling the blankets for \$39 postpaid.

Blankets may be ordered directly from Chief Wise Owl, Tuscarora Indian Tribe, Drowning Creek Reservation, Route 2, Box 108, Maxton, N.C. 28364. Each Blanket will be blessed in the Indian tradition; however, if there

is a special prayer that you would like Chief Wise Owl to recite over the blanket, the request will gladly be met.

Liquor law ruling

Privately owned liquor stores on Indian reservations in Wisconsin must abide by state liquor laws, Attorney General Bronson La Follette ruled July 28.

Such businesses located within reservation boundaries are required to have a state liquor license, which counts toward the municipality's quota, and a license from the tribal council, La Follette said in a formal opinion. Forest County District Attorney Kevin Kelley requested the opinion concerning the Sokaogon Mole Lake Chippewa Community Reservation. La Follette's opinion was restricted to privately owned businesses. The application of the state liquor licensing laws to Indian tribes or to tribally owned businesses will be addressed in a forthcoming opinion, La Follette said.

Tribal tracts

Slavin reunion held

Descendants of brothers James and Thomas Slavin, who immigrated to America before 1850 from Ireland, held a family reunion at the Potawatomi Firelodge in Shawnee on July 26 & 27.

According to Mr. and Mrs. W.L. Slavin, Sr., of Oklahoma City, the following family members were in attendance:

M / M Jim Pearl of St. Mary's, Ks.

M / M Jerry Pearl of St. Mary's, Ks.

Marge Guerich of St. Mary's, Ks.
Janet A. Pearl of Columbus, Ohio

M / M Kenneth Slavin of St. Louis, Mo.

Kelli Hutchison of Pittsburg, Pa.
Ann Dobson & children Mark & Jennie of Manhattan, Ks.

M / M Roy Slavin of Ks. City & their granddaughter Jacquie of Oregon

M / M David Slavin & son Joshua of Ks. City, Mo.

M / M John Brooks of Rogers, Ark.

M / M Joe Slavin of Burdette, Ks.

M / M Keith Slavin of Ponca City, Ok.

George Slavin of Lexington, Ok.

M / M Jess Slavin of Lawton, Ok.

M / M Bob Derdeyn of Oklahoma City, Ok.

Anita Ross & son Lance of Ok. City, Ok.

M / M W.L. Slavin, Sr., of Ok. City, Ok.

M / M W. L. Slavin, Jr., of Ok. City, Ok.

M / M Greg Slavin & children Matthew & Sandra of Ok. City, Ok.

M / M Jack Killian & grandson Derrick of Ok. City, Ok.
Gary Killian of Ok. City, Ok.
Kevin Killian of Ok. City, Ok.
Visiting friends included:
William W. Upchurch of Norman, Ok.
Charles Coulter of Del City, Ok.
M / M Woodson Skinner of Ok. City, Ok.

Museum visitors

The Citizen Band Potawatomi Tribal Museum has had a very busy summer. New museum exhibits and increased inventory in the adjacent Trading Post have contributed to increased visitor attendance—both local and national. The museum guest book reflects the following visitors for the months of June and July:

JUNE

Texas —48
Oklahoma —81
England —2
California —8
Kansas —28
New Mexico —4
Oregon —2
Iowa —5
Washington, D.C. —1
Missouri —6
Michigan —2
Canada —3
Tennessee —1
Colorado —1
Indiana —4
South Dakota —2

JULY

Nevada —2

Oklahoma —73
Ohio —10
Pennsylvania —6
Texas —7
Indiana —1
Alabama —3
Georgia —8
Florida —6
Africa —1
Michigan —2
Colorado —2
France —1
Kentucky —1
New Mexico —5
California —11
Germany —3
Delaware —1
England —1
Massachusetts —2
Louisiana —1
The Netherlands —3
Soviet Union —1
Wyoming —1
Arkansas —1
Kansas —4

Museum hours are from 8 a.m. to 5 p.m., five days a week. If your vacation plans permit, why not stop by, get acquainted and view the authentic Potawatomi artifacts on display?

Good work!

Eighteen year veteran NCAA national aquatic official, **John Pat Bourassa**, a member of the Citizen Band Potawatomi Tribe, was recently promoted to Head Turn Judge at the NCAA National Championships. This honor makes Bourassa the highest interscholastic teacher-coach in the Division I rankings of officials.

Eskimo election

Eskimos at the Inuit Circumpolar Conference this month elected a woman to lead their organization for the first time, and attacked increased military activities in the far north in the final days of their weeklong conference.

Delegates at the conference, representing Alaska, Canada and Greenland, also criticized the use of oil tankers in the Arctic Ocean.

Mary Simon, 38, of kuujuaq in northern Quebec, was the unanimous choice to lead the Inuit, or Eskimo, group.

Before ending their weeklong meeting, ICC delegates called on the industrial nations of Europe to do something about the pollution their factories cause in the arctic. The Eskimos also said nuclear power plants should be closed and safer energy sources used. The Chernobyl nuclear accident in the Soviet Union jeopardized the lifestyle of Samis, or Laplanders, the Eskimos said.

Ms. Simon, a mother of three, said of her election, "I think it's a step forward for our people in many ways. In the past, like in any society, the women have had a certain role to play in the family. But over the years it has become more acceptable that we play a more active role in the modern day world in terms of working outside the home."

The nine year old Inuit Circumpolar Conference meets every three years and represents about 100,000 Eskimos in the three member countries. Soviet Eskimos were invited to attend the meeting in northwest Alaska but were unable to attend.

In your opinion

HowNiKan,

I just read the article on page 9 of the July, 1986 *HowNiKan*, entitled "In Case Apathy Has Set In..." I was not particularly amused by that thinly disguised racist tirade. I say thinly disguised, because he did — as will all effective propagandists, include a great many irrefutable facts. Those facts are that we as a "race" are basically savage in war. Our ancestors certainly did misjudge the Ch'mokman. It has only been until the latter part of this century that the Native Americans have begun to emerge from the stone age.

Now, let's put this in perspective. From what I can discern from the scribbling of Charley Reese, he or is it she, would not fight in defense of his/her native land because he/she seems shocked that our savage ancestors would take offense at some "taking possession" of established hunting territories. It was during and after the first "Indian War" about 1619 in the Virginia Colony that the animosity and distrust between the Ch'mokman and Mishnabeh was established. The foreigners were shocked by the savagery with which that short war was fought. The Americans were shocked by the fact that when a treaty ending that war was toasted with wine, the Mishnabeh got the wine with poison in it. As far as those noble Ch'mokman farmers are concerned: As any student of American Military History can tell you, those local militias that formed to fight the British, Johnny Reb, the Spaniards and the Indians were at best terrible excuses for warriors. The real and only reason the Ch'mokman was able to take this continent from its real owners is that — as was noted by many of our ancestors in the past, they multiplied faster than rats and rabbits. The Indian normally kept a small family for reasons of chastity and survival — too many mouths to feed. The Ch'mokman's evil religions encouraged procreation without end, and he was never interested in chastity. As a result we were out-populated. Our ancestors are condemned for being stone age people in Reese's article. So what. At least we didn't become the kind of agriculturists that would poison our waterways — Iowa; that would completely irradiate the prairie Grizzly Bear — Minnesota; that would drive our current national symbol, the bald eagle almost to the edge of extinction — Montana. I could go on, but the point is that being a stone age people dedicated to protecting the creations of God is a heck of a lot better than being modern man dedicated to the destruction of God's work.

Does the Government of the United States owe us anything as the original inhabitants of this land? The self-same inhabitant from which this land was taken under duress? You bet. And the

Constitution of the United States of America and the founding fathers of this country acknowledged that debt to all of us, long before dead and yet to come.

Reese should leave Florida before the Seminoles get ahold of him/her, and join his/her kindred spirits at the Ayrian Race Commune in Idaho so the Nez Perces can take care of all of them for us.

Dan LaClair
Carlsbad, New Mexico



Dear Editor:

The second Ogee-Beaubien reunion will be held October 25-26 at the Holiday Inn, Shawnee, Oklahoma. We had 103 at the first reunion two years ago.

This is a plea for any information concerning the family of Louis Henry and Sophia Beaubien Ogee. Their children were born in Silver Lake, Kansas, in the 1850-80s. Each received an allotment in Oklahoma. Louis N. (Polen) Ogee died in Shawnee in 1907. Julia Ogee married a Bourassa — their children were Isabella, Sophia, Cyrus, Julia, Josephene and Nora. Cyrus W. Ogee may have married a LaFrambois. Madeline Ogee was the fourth child. John S. Ogee married Rosa Bell Long and their daughter Clara was born in 1891 in Kansas. Joseph Edward Ogee married Lena M. Bader. Charles H. Ogee was called Mote, and the youngest was Albion A. Ogee born in 1874.

This is the only branch we have not been able to research. We are anxious to contact everyone interested in the reunion.

Thank you.

James D. Holt
1405 LaHoma Dr.
Pryor, OK 74361



HowNiKan,

We need help in locating records of citizenship given Potawatomi Indians who located in Pottawatomie County, Kansas around 1845 - 47. Also, how can we find a census or list of those Indians who went their from Michigan, Iowa and Indiana?

My father is listed on 1880 census as one-half Indian. All his children are listed as one-eighth and we wish to correct this error.

W.L. Slavin
6109 S. Dewey
Oklahoma City, Ok. 73139
Phone: (405) 634 - 9482



Chairman Barrett & Committee Members,

My belated acknowledgment and thanks for the tribal regional meeting held in Long Beach, California in April. I was surprised at the turnout of California Potawatomi. The meeting was well planned and informative. We look forward to the next meeting.

If anyone living in the Inland

Empire of California would like to contact me perhaps we could plan a get-together in this area, a picnic in the park maybe.

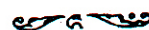
Also, I was very interested in the story of the Anderson - Hardin family in the March issue of the *HowNiKan*. I just may be the oldest member of the Hardin family still around, my mother having passed away only five years ago at the age of 96. She was Rosa (Hardin) Rose, daughter of Davis Hardin and Hannah Goodboo Hardin. It is unfortunate Mr. Anderson did not know she was still alive when he was doing his research for she remained very aware until her death. That is why the *HowNiKan* and the regional meetings are so important to provide communication and information.

I would appreciate it if you would publish my address so that Mr. Anderson of Irvine, Texas, the author of that article, could contact me as I would like to share with him some things I know about the family and ask him about some of the facts he mentioned.

I would also like to answer Charlotte Anderson Spencer's request for information about Frank Goodboo. He was my grandmother's brother. I remember Uncle Frank as a well-liked, rather colorful bachelor who had been educated in Indian schools. My mother told me that he also rode for a time with Buffalo Bill's Wild West Show as an "Indian." He had one bad habit, I remember, which is common to many Indians. He liked to drink. He died when I was a little girl. The mystery is I can't remember anything about Thomas Goodboo, whether he was also my grandmother's brother I don't know.

Thank you again for all your good work.

Sincerely yours,
Reba Morariu
15984 Hawthorne Ave.
Fontana, California 92335



The following letters, addressed to Richard McCloskey and Dr. Everett Rhoades of the Indian Health Service (IHS), were given to the *HowNiKan* for publication.

Dear Everett:

This letter is written to express my opposition to the proposal of the Indian Health Service to limit its services to Native Americans with 1/4 degree Indian blood or more.

As you know, there are currently over 200,000 Oklahomans who are eligible to receive health care provided by IHS. It has been estimated that should the regulation be adopted that more than fifty percent of the Oklahoma Indian population will have to find health care alternatives. In light of the current economic crisis in Oklahoma and the high unemployment that many of the state's tribes are suffering, such an action could leave many without health care protection in the event of a medical emergency.

While I understand the budget

constraints faced by IHS, I don't believe that cutting out a majority of the patient load is the correct way to proceed. It is imperative that we maintain a high level of health care availability, and that we continue to assist our Native American citizens meet their health care needs.

Therefore, I urge the Department to seek other methods to meet its budget constraints and that it drop its proposed regulation. I also request that this letter be made a part of the official public record.

Sincerely,
Don Nickles
U.S. Senator
Oklahoma

Dear Mr. McCloskey,

It has come to my attention that the Department of Health and Human Services has proposed limiting access to the Indian Health Service (IHS) to those persons above one quarter quantum in a federally recognized Indian tribe.

In Oklahoma, this could have devastating effects. After a partial review of the tribes in Oklahoma, I estimate approximately 100,000 Indians, who now benefit from these services, would be ineligible for health care services.

In passing the Snyder Act, Congress in 1921 recognized the unique health care needs of Indians. Today, Indian health care still lags behind the national average. Moreover, many Indians will not meet the blood quantum requirement primarily as a result of reversals in federal policy. The result is an increasingly unmet need for Indian health care, combined with a decreased number of Indians who would be eligible for available health care.

Unfortunately, the economy in Oklahoma will not permit the state to expand current services to low income individuals. Unemployment, the depression in the oil industry, and troubles with the agriculture industry would merely force these people to look for other agencies for relief or to do without.

I urge you to withdraw this proposal. Thank you for your attention to this matter.

With best wishes,

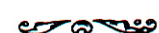
Sincerely,
Mike Synar
U.S. House of Representatives
Oklahoma



Potawatomi Prosthetic Program,

Thank you for the check to help pay for my glasses. I will be attending Oklahoma Baptist University in the fall, so every penny counts. Everything was handled so efficiently - something you don't find very often these days.

Thank you again,
C.S. Herion
Oklahoma City, Oklahoma



In our opinion

By Tim Giago
Publisher of
The Lakota Times

It was easy in the old days for the federal government to make promises of perpetual health care at no cost for American Indians when the lawmakers were convinced the Indian population would be assimilated into the mainstream, or better yet, at least for the government, the then vanishing Americans would actually vanish.

Of course, as we all now know, neither happened. The Indian refused to be assimilated and a tremendous surge in the birthrates of American Indians made us one of the fastest growing minorities in the nation.

Faced with a growing clientele and a dwindling budget under Gramm-Rudman-Hollings (IHS spent \$791 million to provide health care to 961,000 Indians last year), the Indian Health Service proposed new eligibility requirements.

Appearing in the Federal Register on June 10, the new rules would require IHS to provide services only if the person is (1) a member of, or eligible for membership in a federally recognized Indian tribe; (2) of one-fourth or more Indian or Alaska Native ancestry; and (3) resides within a designated health service delivery area.

If the person is not a member of, or eligible for membership in a federally recognized tribe, then the person must be one-half or more Indian or Alaska Native ancestry and reside within a designated health service delivery area.

At first blush, many Indians would probably agree that this isn't such a bad idea. It would cause thousands of Indians of less than one-fourth degree Indian blood to become ineligible for health services thereby providing more funds for those who meet the new guidelines.

Not surprisingly, most Indian tribes are voting against the proposed rule changes. They are voting against the changes because they believe **the federal government has no business intruding in their basic tribal rights to determine tribal membership requirements.**

Reginald Cedar Face, health educator at the IHS facility on the Pine Ridge Reservation of South Dakota believes it is a backdoor maneuver by the government to set a precedent they can use against Indian tribes in other areas.

"Where else could they make changes like this where our people aren't really looking for them except in the field of health," Cedar Face asks?

Up in Poplar, Montana, on the Fort Peck Reservation, the tribal executive board went on record as being opposed to the proposed changes. Tribal councilman Ray Eder said, "There are a lot of cases where there are allottees (people allotted lands on Indian reservations) who are less than one-fourth and they can't be denied public health services." As landowners, Eder said these tribal

members have more say about what is happening on the reservation.

An editorial in the **Farmington (N.M.) Daily Times** sounded the typical white-oriented opinion on this vital issue with, "We think the new IHS rules are an acknowledgement by the federal government that taxpayers haven't been getting their money's worth when it comes to Indian health care."

The taxpayers haven't been getting their money's worth? What about the long suffering Indian people? A recent Congressional Office of Technology Assessment Report concluded that despite decades of government attention to our health problems, American Indians are in far worse health than the rest of the American population, dying earlier and more afflicted by alcoholism, accidents, suicides, diabetes and pneumonia.

The report says that in 1982, 37 percent of Indian deaths occurred among people under the age of 45; the comparable figure for the entire population was 12 percent. In 1984 the IHS physician to population ration was .7 per 1,000 persons, less than half that for the United States as a whole, and about three-quarters of the rate for non-metropolitan areas.

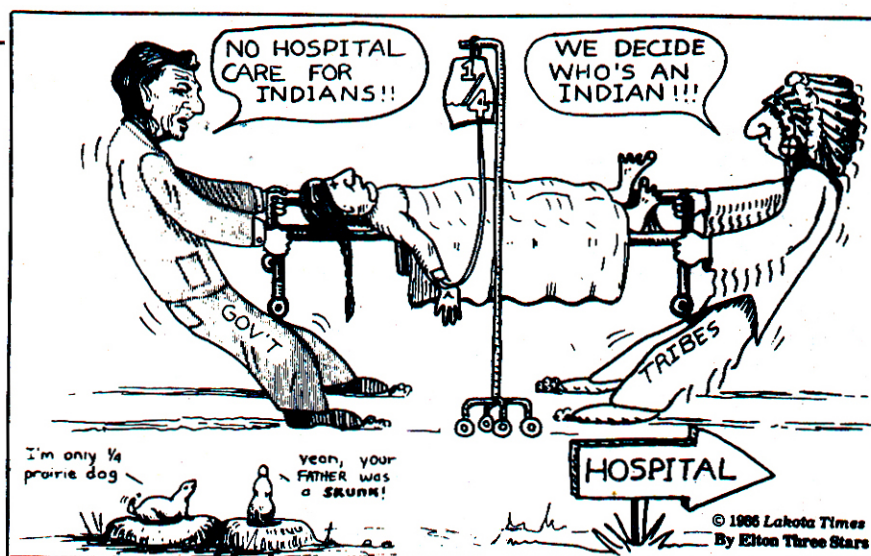
Most tribal leaders are convinced that each tribe should be allowed to determine membership according to their own guidelines and **if they allow IHS to set blood quantum standards, other governmental agencies will do likewise thus eroding the sovereignty of the Indian nations.**

Public comments on the proposed rule changes can be sent to Richard J. McCloskey, IHS Room 6A-20, 5600 Fisher's Lane, Rockville, Maryland 20857 **before October 8.**

Thumbs down on religious rights

The U.S. Supreme Court ruled June 11 that an American Indian cannot stop the federal government from giving him a social security number because of his religious beliefs.

Stephen Roy, a member of the Abenaki Tribe, argues that assigning a social security number to his five-year-old daughter would violate the family's religious belief and would rob his daughter's spirit. Chief Justice Warren Burger said, "The free exercise clause simply cannot be understood to require the government to conduct its own internal affairs in ways that comport with the religious beliefs of particular citizens. As a result, Roy may no more prevail on his religious objection to the government's use of a social security number for his daughter than he could on a sincere religious objection to the size or color of the government's filing cabinets."



NCAI gambles on Congress

Indian tribes operating high-stakes bingo games will fare better if Congress passes regulatory legislation than if the Supreme Court determines the authority of states to regulate the Indian games, according to a message delivered at the conference on the National Congress of American Indians (NCAI) in Albuquerque June 19.

The Supreme Court is scheduled this fall to hear an appeal of a lower court decision that said state civil-regulatory laws are not applicable to reservation games. Gerald Hill, an attorney for the Oneida Tribe of Wisconsin, said during a panel discussion that newly appointed Chief Justice William Rehnquist is a strong supporter of state's rights and might support state jurisdiction

over reservation gambling. "Rehnquist scares me," Hill said.

Another attorney, Douglas Enderson, Washington, D.C., said pending Congressional action on Indian gambling could settle the matter and make the case moot. The House has passed a proposal that would allow high stakes bingo to continue in Indian Country under federal regulation. This bill would allow other existing games to continue functioning, but would impose a four-year moratorium on starting any non-bingo gambling operations. The Reagan Administration is supporting legislation that would allow the bingo to be under federal regulation, but would place other forms of gambling — casinos or parimutuel betting — under state regulation.

DOL challenges Indian grant programs

The Department of Labor (DOL) has proposed rule and regulation changes in the agency's awarded employment and training monies that could mean the end of program funding for Indian agencies.

Indian clients of local Job Training Partnership Act (JTPA) agencies will be forced to turn to state agencies for assistance if the proposed regulations published in the June 30 Federal Register are passed.

The National Urban Indian Council (NUIC) has charged that the proposed changes could effectively eliminate approximately 100 Indian grant programs targeted at over 50 percent of the total Indian and Alaska Native population.

An NUIC press release reports that the changes will come in the DOL designation process, Title IV of the JTPA law, P.L. 97 - 300, redefining the eligibility criteria for agencies. An NUIC spokesman has said the changes would affect "only urban and off - reservation Indian areas" and would place them in direct competition with state agencies.

NUIC is charging that new rules could take away Indian grant funds

from local Indian job placement and training centers, even though the states have "historically done a poor job" in administering these funds.

Additionally, NUIC warns that the proposed rules would allow DOL officials to consider state governmental agencies as "Indian controlled organizations" for the purpose of funding, if the state agency can demonstrate that it had the "potential for significant superiority overall" to a local Indian job agency. No specific length of time for proving that potential has been defined, according to NUIC sources.

Elizabeth Stately, Chairman of NUIC, has said that the Department of Labor position "has long fostered a negative attitude toward Indian programs Congress enacted for the benefit of our population. With an unemployment rate of between 60 and 80 percent, God knows we need the help. However, time and again, we find we have to ask the courts to make DOL do what is mandated to do by Congress. The new rules and regulations should be viewed by the Indian people as DOL turning down another gauntlet."

George Winter's journal - part II

Potawatomi scrapbook

The Dance

...The issue of the council assumed anything but an omen propitious of the success of an emigration...

The night of the dance succeeded the day of the council — that day had been one of great romantic excitement — the night was not less so. The amusements of a dance, seemed to inspire a feeling of joy and good humour throughout the camp. White men and red — were alike partakers of the general spirit. The preparatory steps to the spectacle were the making a drum, which was soon effected, by knocking in the heads of a keg, and stretching deer's skin over it, purposely prepared.

Two poles about eight feet high were then planted in the ground, at the distance of fifteen feet from each other; upon these another was placed horizontally, underneath which a fire was built — and soon spread its red, and cheerful rays of light around — illuminating the near objects — and partially dispelling the gloom of the dark night.

"The Dance! the Dance!" was at last echoed through the crowd. The Indians had retired from the fire and formed themselves into a large circle — presenting an assemblage of surpassing oddity. Some spread their blankets upon the green sod, and reclined or sat — many seated themselves upon decaying prostrate trees, or on stumps — which afforded great scope for variety of position. Some smoked their tomahawk pipes, with the silver ornaments glittering in the light of the fire — and smoke curling gracefully in the still and undisturbed air. Wee-saw, a chief, was called upon to open the dance; but Wee-saw could not unless he received a dollar fee. This singular request was soon gratified — and he commenced dancing around the stakes and fire to the tapping of the drum, accompanied with the wild guttural strain of a child of the forest. As he danced around he muttered something in Indian, by way of encouragement to others to follow.

Several Indians joined in — and increased in number, until about forty were moving at a kind of "dog trot," to use a vulgarism, but expressive one. After going around, and around repeatedly, some of the pale faces, who had dressed themselves a-la-Indian, joined the dance — and by their awkwardness, afforded much amusement to the Indians and bye-standers. A change of step among the dancers now was made — with something more like an effort. It was a species of hopping upon each leg alternately — while the foot was made to strike the ground three times in quick succession with some force; and which timed in accordance with the wild music. Occasionally some of the Indians would dance backwards, joining hands with others whom they faced. A swing round, with whooping and yelling, produced a good effect. Again the figure of the dance changed by dancing two abreast.

M-jo-quiss and Wee-wiss-sa, two chiefs, danced with admirable grace. Yelling, whooping and laughing, were the constant accompaniments of the festivity.

The squaws, who had been merely passive spectators to the dance, now joined it. A dozen, very superbly dressed heightened the effect, and beauty of the scene. Their manner of dancing was of an entirely distinct character from the men. They merely shuffle or scuffle along — scarcely raising their moccasins from the ground. They wore red and black blankets, as their rich mantles are called, which are made of superfine broad cloth decorated with colored ribbons and silver ornaments — are very costly, and are worn over the head, and covering the body very gracefully — reaching nearly to the ground. Some of their dresses were estimated as being worth \$200. Some of the squaws were encumbered with many rows of beads, that I verily believe would weigh ten pounds — ear-rings, too, of silver, that were so heavy as to elongate their ears to a most frightful extent....

The Council Resumed

...On the day succeeding the night of the Dance, ... a council was held by the Indians with Col. Sands and Mr. Proffit, in the absence of Col Pepper, whose duties called him from camp, after he had received Nas-waw-kays answer.

In the first speech, on the 21st, some remarks had been made by the speaker, which are alluded to in the following "talk," and which were deemed in error. The day was Sunday. Nas-waw-kay addressed himself to the agents, as follows:

"my Father! whenever we find that we have made a mistake, we hasten to correct it. We must be friends! What we now say, you may depend upon. My Father! why should you mourn while we are counselling? We know our situations. We are all created by the same Power, and you and I are friends, and must be so. We are very sorry. We saw one Father leave us (referring to Col. Pepper) — and we regret it. But let not this trouble you! You think our hearts are stone! We weep at night. Both you and we are sorrowful.

"Father! the Great Spirit will not forget to hear us this day. He hears our councils, and we hope that they will be good. Seven days from this day we will assemble, and then counsel on what you have said. We wish you to meet us here, and will give you a good answer. Now, Father! when I spoke to you of the Treaties made by Wayne, at that time I tho't I spoke rightly; but we were mistaken. We are sorry! We love that treaty too much to leave it! We wash off all! We wipe out all that we have said. We know what we have done with the medals given us at that time, until this day.

"We know you are wise. We know you are strong. You say you love your red children; and when we meet you again, we will be ready to do what you

say. Now, Father! (taking Col. S. by the hand) you have heard from your children all that they have now to say. We hold you by the hand. The Great Spirit will bless us, and bless you. We want you to hold us fast by the hand and support us."

This speech inspired a belief that a large emigration would yet be formed; and the officers of the General Government left the camp buoyed up with that anticipation.

... The seventh day at last closed in, and the 29th found us at Ke-waw-nay Village again ...

The Indians met in Council. The number however, was limited to a few of the principal chiefs — I-o-waw, M-jo-quis, Wee-wiss-sa, and a few others. Col. S briefly stated that he met them by their desire — and hoped to receive their promised "good answer." — Nas-waw-kay arose, and with his usual dignity of manner, said —

"Father! what I am going to say, is not to be disagreeable to you. What I say is the voice of our chiefs. Father! your children have listened; and they have decided that a year from this time they will be ready to go west. We have determined that to start now would be injurious to us. If any of our young men wish to go, they may do so. And we ourselves wish to have the privilege of going to see the country. We wish our Father, Col. S, to go with us — and since we have had our council, Col. Duret has always been with us. We wish him to go with us.

"Father! For myself — I know my situation. You have told it truly. Since you have been a Nation, you have been fortunate, and unfortunate. I have had no reverses. I have always been unhappy. No light has shown upon me. All has been dark. No home is mine. Nothing has left me. I wish you to hold me fast by the hand. I, myself, will go west, if I go alone."

Nas-waw-kay then signed the Emigration Roll, and was followed by some of the Chiefs and Headmen of the nation, who were requested to assemble at a point on Crooked Creek a few miles west of Logansport, in four days from that time.

The Burial of an Indian Girl

... During the time the Council was being held ... application was made ... for the arrest of an Indian who had ... caused the death of the sister of Chief O-ga-maus ...

... While rambling through the beautiful oak openings the following morning (after the council was concluded), ... a loud reverberating sound in the surrounding woods fell upon my ear. I knew that a giant of the forest had fallen, the point of interest was soon found. O-ga-maus and other Indians were engaged in contemplating the tree that had fallen before the labors of the axe. Here I paused and watched, unobserved, the proceedings of the aboriginal group with peculiar interest. Their purpose soon suggested itself ...

The Indians with the assistance of a white man, A. Goslin, the husband of Mas-saw, were employed in chopping a six-foot log off the prostrate tree. Afterwards they split off boards preparatory to making a "che-pe-em-kuk" or rude coffin. These were the preparatory labors to the interment of the deceased woman. These operations were made near the village and in close vicinity to the burial ground bordering upon the margin of the lake, commanding a very pleasant view.

The aboriginal burial ground was unfenced and did not cover a space of more than a hundred and fifty feet of quadrangular shape. The surface was free from grass, exposing the natural color of the earthy yellow tone. It was dotted by a few graves composed of rude fence inclosures. A curious mode of sepulture presented itself to our view. Some of the corpses rested upon the surface of the ground, protected only by a rude fence made of sapling logs. The ground was free from weeds and bore the evidence of watchful care. The usual emblematical white flag waved in the breeze from a slender pole. While some of the Indians were preparing the rough boards for the coffin, others were employed in digging a shallow grave not more than two feet in depth, which was the only grave made below the surface in this burial ground. These rude preparations for the interment of the deceased aboriginal woman occupied the friends much time, and it was not until the crimson rays of the setting sun fell across the clear surface of the lake, that these Indian people brought their work to a completion.

Through the squaw Do-ga, who could speak English with some fluency, I learned that the burial would take place on the morrow.

The morning opened with clear sky, the sun gaining in warmth as we strolled through the shady groves of the white oak openings so parklike and pleasant. The burial ground was soon gained where already some of the Pottawattamie men had assembled. From my chosen position the funeral cortege was observable as it emerged from the wigwam of the chief. It descended a gentle slope and crossed a "run" immediately fronting the cabin of Mas-aw; it soon reappeared through the sparsely growing trees.

O-ga-maus, the brother of the deceased, preceded the corpse, the friends followed, after the manner of the aborigines, in Indian file.

The body was wrapped in white muslin and laid upon a board; hickory withes were tied around the corpse to secure it in place upon this rude bier. The ends of the withes were held by six squaws, three on each side, who carried the remains to their final resting place, followed by a large number of squaws who exhibited gravity of demeanor. A large number of Indians had now assembled to witness the interment. This sudden death of the

(continued next page)

Scrapbook (continued)

sister of the chief had awakened a very sympathetic feeling. ...

Temporarily the body was deposited at the grave, while the previously prepared rough boards were placed within, making a nailless ... coffin. The corpse was then placed with much care within its narrow cell, and the lid board put on with precision. An interesting ceremonial followed. The squaws then in a solemn manner each gathered up a handful of the freshly turned up soil and sprinkled it upon the coffin. "Ashes to ashes," "dust to dust." O-ga-maus who had stood a silent spectator of the burial of his sister now advanced ... and soon filled up the grave and shaped it above the surface into an oblong mound.

(In an article on this burial in the Logansport "Telegraph," October 21, 1837, Winter wrote the following: "Upon these boards the Indian women, passing around in a circle, successively threw a small clod of earth. The men afterwards performed the same ceremony. The grave was then filled up with the loose earth; logs were placed over it; and the Indians left the spot, in gloomy silence. The little white flag still fluttered in the wind.")

Then the relatives sat down and partook of food, while the friends of the family continued to surround the grave. Here the scene grew intensely striking, a large number of Indians during the ceremonials at the grave had increased the group of strange and novel beings who stood within the shadows of the trees around the burial ground.

A fire had been kindled previous to the interment, the smoke now floated in wavy and aerial thinness, diffusing its tint of blue in the foliage of the outspreading branches of the trees, giving a mystical appearance harmonizing with the wildness of the forest scene.

For the record

Business Committee Minutes - June 9, 1986

Present: John Barrett, Doyle Owens, Kenneth Peltier, Francis Levier, Bob Davis, Pat Sulcer, Lori Bowlan

Chairman John Barrett called the meeting to order at 7:15 p.m.

Minutes of the May 12, 1986 Business Committee meeting were read. Language creating the Potawatomi Pow Wow Grounds Development Authority was added to the minutes as well as a correction of a resolution misnumbered in the minutes. Doyle Owens moved to approve the minutes as corrected; Bob Davis seconded. Passed 5-0.

Minutes of the May 22, 1986 meeting were read. Doyle Owens moved to approve the minutes as read; Bob Davis seconded. Passed 5-0.

Lori Bowlan submitted Potawatomi Resolution No. 86-240 approving three qualified persons for tribal enrollment. After review of their records, Bob Davis moved to approve; Francis Levier seconded. Passed 5-0.

Ms. Bowlan reported that she had sent void copies of valid tribal identification cards to IHS, Food Distribution and other service agencies to prevent the use or acceptance of falsified enrollment cards.

Business Committee recessed at 7:55 p.m.

Committee reconvened at 8:04 p.m.

Representatives of Western Heritage Life Insurance Company made a presentation to the Committee on the possibility of a survivor benefits plan for all interested members of the tribe. For \$6,000 a month every member of the tribe would receive a \$500 survivor benefit insurance guarantee. The logistics of insuring 12,000 people — keeping current on addresses, etc., was discussed. The matter was tabled for further study.

Francis Levier moved to approve Pot. Resolution No. 86-241 authorizing installation of a water meter at the elderly housing development site. Doyle Owens seconded; passed 5-0.

Pat Sulcer gave a presentation on Ben Nighthorse Campbell, a Native American from Colorado running for Congress. The Business Committee will investigate further before endorsing Mr. Campbell's candidacy.

Discussion was held on the benefits of belonging to the Tecumseh and Shawnee Chamber of Commerces. Consensus was to join both.

Discussion was held on Regional Council meetings for the 1986-87 year and tentative dates set.

Francis Levier reported that he would be attending an IHS meeting the next day to address the issue of the service director being sent out of state.

Francis Levier and Kenneth Peltier gave a report on the BIA Budget Meeting they had attended.

Doyle Owens moved to approve Pot. Resolution No. 86-242 approving a five-way equal split with the other four tribes for distribution of IMPL funds. Francis Levier seconded; passed 5-0.

Discussion was held on purchasing computer software from the Chickasaws for the WIC and Food Distribution programs. Doyle Owens moved to purchase the software at a price of \$6,000, to be made in installment payments. Kenneth Peltier seconded; passed 5-0.

Kenneth Peltier moved to purchase three mower reels to cut Bermuda grass at Fire Lake at \$585 apiece. Bob Davis seconded; passed 5-0.

John Barrett reported that George Snider, candidate for the State House of Representatives has approached the tribe for a political endorsement.

Meeting recessed at 9:50 p.m.

Meeting reconvened at 11 p.m.

Francis Levier moved to rescind Pot. Resolution No. 86-238. Bob Davis seconded; passed 5-0.

Meeting adjourned at 11:10 p.m.

Business Committee Minutes - June 23, 1986

Present: John Barrett, Doyle Owens, Kenneth Peltier, Bob Davis, Francis Levier, Pat Sulcer, Ed Wilson, C.B. Hitt

Chairman John Barrett called the meeting to order at 7:20 p.m.

Francis Levier moved to waive reading the minutes of June 9, 1986 until the next regular meeting. Kenneth Peltier seconded; passed 5-0.

Recessed at 7:25 p.m.

Reconvened at 7:40 p.m.

Doyle Owens moved to approve purchase of a software package from the Chickasaw Nation for use by the WIC and Food Distribution programs. Total purchase price is \$6,000, payable in \$1,000 increments. Bob Davis seconded the motion; passed 5-0.

Francis Levier moved to approve Pot. Resolution No. 86-243 "To apply for continuation and refunding of Title VI of the Older Americans (Act) for fiscal year 1987." Bob Davis seconded; passed 5-0.

Francis Levier will be contacting senior citizen activities groups to see whether or not we can get volunteers to help expand the tribal Title VI program's activities.

Doyle Owens moved to approve Pot. Resolution No. 86-244 to the United States Department of Agriculture "to authorize and support the Food Distribution Program for fiscal year 1987." Kenneth Peltier seconded the motion; passed 5-0.

Doyle Owens moved to approve Pot. Resolution No. 86-245 "For the contracting of Consolidated Tribal Government Program (monies) for fiscal year 1987." Bob Davis seconded the motion; passed 4-0 with Francis Levier abstaining due to federal regulations prohibiting the administrator of the grant from voting on it.

Francis Levier announced that the tribe had been awarded a \$3277 library grant from the U.S. Department of Education.

John Barrett announced a meeting between the Business Committee and a television producer interested in a joint venture cultural educational film project.

Discussion was held on purchasing a brush hog for Fire Lake. Bob Davis moved to investigate purchasing gear boxes for existing equipment as well as setting aside \$500 a month from Fire Lake profits to go strictly towards golf course equipment purchases. Doyle Owens seconded; passed 5-0.

Discussion was held on the need for Potawatomi applicants for the elderly housing project. Business Committee consensus was to run a notice in the HowNiKan and have the CHR Program generate a list of potential eligible applicants for the low cost housing.

Doyle Owens moved to approve Pot. Resolution No. 86-246 "Requesting immediate action on the elderly housing project; requesting progress reports be submitted to the tribe and agreeing to submit monthly progress reports to HUD." John Barrett seconded; passed 5-0.

Discussion was held on details of the upcoming General Council.

Business Committee went into Executive Session at 8:45 p.m.

Meeting reconvened at 9:50 p.m.

(continued page 8)

Committee

Francis Levier moved to approve Potawatomi Resolutions No. 86-247 and No. 86-248 requesting Intergovernmental Personnel Assistance from the BIA and Inspector General's office to resolve the current conflict between the I.G.'s office and the BIA's Indirect Costs policies and, once conflict is resolved, set up a meeting with the tribe's selected audit firm for clarification. Doyle Owens seconded; passed 5-0.

Doyle Owens moved to adjourn at 9:55 p.m. Francis Levier seconded; passed 5-0.

Business Committee Minutes - July 2, 1986

Present: Chairman John Barrett, Vice-Chairman Doyle Owens, Secretary/Treasurer Kenneth Peltier, Councilman Francis Levier and, by telephone Councilman Bob Davis.

Meeting was called to order by Chairman John Barrett at 4:05 p.m. on July 2, 1986.

Francis Levier made a motion to accept Resolution 86-252 requesting the Citizen Band Potawatomi Indians of Oklahoma to enter into a contractual agreement with the Indian Health Service, Oklahoma City Area, to provide for P.L. 93-638 Indian Self-Determination continuation funds to be used for the Community Health Representative Program for fiscal year 1987. Doyle Owens seconded the motion. Motion passed, 5 in favor, 0 opposed, 0 absent, and 0 abstained.

Doyle Owens made a motion to adjourn. Motion passed 5 in favor and 0 opposed. Meeting adjourned at 5:15 p.m.

Business Committee Minutes - July 14, 1986

Present: John Barrett, Doyle Owens, Kenneth Peltier, Francis Levier, Bob Davis, Pat Sulcer, Lori Bowlan.

Chairman John Barrett called the meeting to order at 7:15 p.m. Business Committee consensus was to change the order of the agenda to accommodate Tribal Rolls Secretary Lori Bowlan.

Andy Bradford requested \$250 to pay expenses of the Potawatomi Softball Team in the finals. Kenneth Peltier moved to approve \$250 for the team; Doyle Owens seconded. Passed 5-0.

Francis Levier moved to approve Potawatomi Resolution 87-1, expressing gratitude and thanks to Bob Davis for his contributing the sound equipment for the pow wow and General Council. Doyle Owens seconded; motion passed 4-0 with Davis abstaining.

Tribal Rolls Secretary, Lori Bowlan submitted Potawatomi Resolution 87-02 approving four applicants for tribal enrollment. Bob Davis moved to approve; Kenneth Peltier seconded. Motion passed 5-0. Considerable discussion was held on the issue of "N.D." (no blood degree) tribal members and applicants for enrollment. Consensus was that the burden of proof for tribal enrollment should be on the applicant. For purposes of conforming with constitutional membership requirements letters will be sent to "N.D." applicants requesting they supply proof of Citizen Band blood quantum.

Ms. Bowlan requested that the Business Committee review the Scholarship Foundation guidelines. Business Committee consensus was to leave the guidelines as written. All criteria for establishing eligibility and priority need however, will be utilized in future scholarship allocations.

Ms. Bowlan gave a presentation on the proposed Century Census to commemorate the 100th anniversary of the Dawes Act. Considerable discussion was held concerning tribal priorities and concerns with historical and genealogical research. The Century Census was tabled in order to investigate possible funding sources for the proposed project.

The Tribal Princess requested financial assistance in attending two pow wows in Michigan this summer. Doyle Owens moved to approve \$500 for the ten day trip; Bob Davis seconded. Motion passed 5-0.

Business Committee went into Executive Session to discuss personnel matters at 9:25 p.m.

Regular session reconvened at 9:45.

Francis Levier moved that a correction be made on the tape regarding a misnumbered resolution at the June 9th meeting. Doyle Owens seconded the motion; passed 5-0 and the tape stands corrected (minutes reflected the right resolution number.)

Meeting recessed at 9:50 p.m.

Reconvened at 9:55 p.m.

Discussion was held on publication of industrial development brochure outlining advantages of locating on tribal land. Consensus was to fund the project as soon as monies are available.

Bob Davis moved to approve Potawatomi Resolution 87-03 submitting a constitutional revision to the BIA establishing five year terms of office for Business Committee members, providing for one office up for election each year; and calling for a Secretarial Election on the proposed amendment and the proposed Tribal Charter. Francis Levier seconded; passed 5-0.

Bob Davis moved to strike the word "removable" from the Health Aids Foundation guidelines pertaining to dental work and allowing for coverage of permanent dentures, bridges and implants. Francis Levier seconded; passed 5-0.

Discussion was held on new insurance laws allowing employees leaving the tribe to keep their tribal insurance if they personally pay the premium.

Doyle Owens moved to approve Potawatomi Resolution 87-04 instructing the BIA to utilize instruction and directions of the Citizen Band Tribe concerning investment of tribal funds. Bob Davis seconded; passed 5-0.

Doyle Owens moved to approve Potawatomi Resolution 87-05 providing for Potawatomi preference in all services administered by the Citizen Band Potawatomi Tribe for Native Americans. Bob Davis seconded; passed 5-0.

Francis Levier moved to approve Potawatomi Resolution 87-06 submitting an application to FHA for the Housing Preservation grant Program. Kenneth Peltier seconded; passed 5-0.

Chairman Barrett read the minutes of the June 9, June 23, June 26 and July 2 Business Committee meetings. Francis Levier moved to approve as read; Doyle Owens seconded. Passed 5-0.

Meeting adjourned at 11 p.m.

Business Committee Minutes - July 29, 1986

Present: John Barrett, Doyle Owens, Kenneth Peltier, Francis Levier, Bob Davis, Pat Sulcer, Lori Bowlan, Ava DeLeon, Ken Cadaret.

Chairman John Barrett called the meeting to order at 7:12 p.m.

Chairman Barrett read the minutes of the July 14 Business Committee meeting. Francis Levier moved to approve the minutes as read; Doyle Owens seconded. Passed 5-0.

Francis Levier moved to approve Pot. Resolution No. 87-08, submitted by CHR Director Ken Cadaret and approving a contractual agreement between the tribe and the Central Oklahoma Economic Development District (COEDD) to provide services under the Title III-B Older Americans Aide Program for FY-1987. Kenneth Peltier seconded; passed 5-0.

CHR Director Cadaret discussed the proposed IHS service eligibility requirement changes. If IHS adopts the proposed one-quarter blood degree requirement for services there will be a 35.5 percent reduction in services to the five tribes in the Shawnee Agency. The Oklahoma City IHS budget is expected to be cut from \$1 million to \$600,000 also, if the IHS proposed reg's are adopted. Cadaret estimated that 72 percent of the Potawatomi's now eligible for Shawnee IHS services will be denied services due to the one-quarter blood degree requirement. The Business Committee has taken a strong stand against the IHS proposal and will be writing letters and sending telegrams continually opposing a change in regulations.

Cadaret also noted that a general hearing on the IHS proposal will be held at the Potawatomi Tribe on Sept. 3 from 6:30 - 10:30 p.m.

Doyle Owens moved to approve Pot. Resolution No. 87-09 submitted by Tribal Rolls and accepting six applicants for enrollment. Individual votes were taken prior to adoption of the resolution on each applicant. Kenneth Peltier seconded the motion; passed 5-0.

Clarification of eligibility guidelines for Potawatomi scholarships was discussed. In order to qualify for a scholarship an individual may not exceed \$12,500 annual income. All applicants are being advised through the mail of the Scholarship Foundation requirements for eligibility.

Kenneth Peltier moved to reappoint the Potawatomi Election Committee of 1986 to implement an upcoming special election and the regularly scheduled election for June of 1987. Doyle Owens seconded; motion passed 5-0.

Discussion was held on a request from northern Potawatomis for the Citizen Band to assist them in acquiring a traditional burial grounds in Mendon, Michigan. Francis Levier will research the issue.

Kenneth Peltier moved to establish a Community Benefits Fund with an annual limit of \$3,000 to assist in funding various events and groups requesting assistance in representing the tribe. Bob Davis seconded; passed 5-0.

Kenneth Peltier noted he had been approached by the Kickapoo Square merchants organization to conduct a pow wow at the Square's grand opening.